



Luke 22:39-46

"Prayer, Agony, and the Acceptance of God's Will" **By Mike Clark**

Luke 22:39-46

39 And he came out and went, as was his custom, to the Mount of Olives, and the disciples followed him. 40 And when he came to the place, he said to them, "Pray that you may not enter into temptation." 41 And he withdrew from them about a stone's throw, and knelt down and prayed, 42 saying, "Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done." 43 And there appeared to him an angel from heaven, strengthening him. 44 And being in agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground. 45 And when he rose from prayer, he came to the disciples and found them sleeping for sorrow, 46 and he said to them, "Why are you sleeping? Rise and pray that you may not enter into temptation."

INTRODUCTION –

In our passage this morning, conflict reaches one of its highest points, with the opposing purposes of God and Satan merging in one scene.

And one of the major themes in this passage is how to handle temptations and trials when they come. We can know this is one of the major themes because Jesus gives the command "pray that you may not enter into temptation" twice.

Once in verse 40 and then at the end of verse 46. And these two verses form what is called an inclusio.

What is an inclusio? - An inclusio is a literary device that uses the repetition of the same words or phrases at the beginning and end of a section, basically forming bookends. An inclusio tells the reader that the middle of the two bookends supports or explains the bookends.

And so here in our passage, Jesus handling of temptation explains and supports his command to pray that you may not enter into temptation.

Jesus taught the disciples in the Lord's prayer in Luke 11 that they were to pray – "Lead us not into temptation, but deliver us from evil, or the evil one."

Jesus' struggle on the Mount of Olives is really the defining moment in Luke's gospel. It's the critical point at which faithfulness to the divine will is embraced as he labors in prayer.

This passage is about the effectiveness of prayer in the midst of trial, with Jesus shown as the example to be copied by his disciples.



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As Jesus prays in the face of testing, so should the disciples and so should we.

Point 1 – Jesus leads and cares for His people.

Luke 22:39-40 - *³⁹ And he came out and went, as was his custom, to the Mount of Olives, and the disciples followed him. ⁴⁰ And when he came to the place, he said to them, "Pray that you may not enter into temptation."*

Now the first question we can ask is where was Jesus coming from? – Well as we have seen for the past several weeks he was coming from the last supper.

Jesus had just instituted the last supper and instructed the disciples in being servants as opposed to the Kings of the Gentiles who lord it over their people and then he had warned Peter about the devil desiring to sift him as wheat.

And lastly, he had instructed the disciples that they needed to rely and trust in Him since he would soon be physically leaving them.

And that brings us to our text this morning. Now a question that we might ask, is why did Jesus choose to go to the garden of Gethsemane at this point? – And we can offer several possible answers here.

It's interesting that the first Adam failed to obey the Lord in a garden and brought ruin upon the whole human race, but the second Adam obeyed the will of his Father in a garden in order to restore us.

The garden of Gethsemane provides the medicine for the curse that followed Adam and Even eating the forbidden fruit of Eden.

Or could it have been that when Jesus was crossing the brook Kidron after the Lord's Supper as John tells us, perhaps he was thinking of King David who had to flee Jerusalem from his rebellious son Absalom, passing over the brook Kidron, weeping as he went.

The Greater David leaves Jerusalem to become desolate and forsakes the city which had refused to come to Him and crosses the brook Kidron with a sorrowful heart.

Jesus may also have chosen Gethsemane because in the coming conflict he needed every memory of the hours he'd spent there where he had prayed and gained strength and comfort.



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Just as most of us prefer our own beds to be in when we are sick, a place where for the most part has brought us rest and perhaps has also been the place of prayer, in the same way perhaps Jesus chose to endure his agony in the place that had refreshed his body and soul many times.

These are all possible reasons why Jesus chose to retreat to Gethsemane.

But I think there is a primary reason why Jesus chose this place.

I want you to notice that when Jesus leaves the upper room he heads to the Mount of Olives because it says in our passage this morning that it was his custom which ties back to Luke 21:37.

Luke 21:37 - ³⁷ And every day he was teaching in the temple, but at night he went out and lodged on the mount called Olivet.

And so, this was something that Jesus did often, and I believe the primary reason he goes to Gethsemane is because of what John 18 says.

John 18:1-2 – ¹ When Jesus had spoken these words, he went out with his disciples across the brook Kidron, where there was a garden, which he and his disciples entered. ² Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples."

Jesus goes to the garden of Gethsemane so that Judas can easily find him and so fulfill the Scriptures in his betrayal of Christ.

Jesus doesn't try to conceal himself any longer. Previously, he had often hid himself or as the Scripture says, "He passed through their midst because his hour had not yet come."

But now, Jesus went boldly to the place where Judas knew he often retreated for prayer.

And so, when his time had come to be betrayed, He went to the place where Judas could easily find him, and the disciples followed him.

Verse 40 says he came to the place. This might have been a particular, identifiable, familiar spot in the garden where Jesus had prayed many times before.

And so, in the midst of his hour approaching, Jesus, ever and always a teacher, used this moment in the garden, the night before the cross, to teach the disciples



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and every future believer another lesson in godliness, and a lesson about facing temptation and severe trial.

The Lord was preparing himself for the cross but also, by his example, he was preparing his followers for the crosses that He calls all believers to bear in His name.

Even though it's not easy, we must be willing to teach others how to respond in a godly way when we are going through tough times.

I confess when I've been in a severe trial I have often frozen up and been self-absorbed and way too focused on my own problem instead of crying to Lord in prayer and then getting the focus off my problem and on how the Lord can use this so that I can minister to others.

Well, the disciples knew they were at a crisis point, and like their Lord, they should have seen it as a time for deep concern and fervent prayer.

It's the idea Paul has in -

Ephesians 6:18 - ¹⁸ Praying at all times in the Spirit, with all prayer and supplication. To that end, keep alert with all perseverance.

But there is no indication that the disciples uttered a single breath of prayer, there's no hint that they called on the Father to strengthen them.

As the disciples followed Jesus physically to the garden, so they should have followed him spiritually in prayer.

Now Matthew tells us that Jesus took Peter, James, and John aside from the other 8 disciples. Why did Jesus do this? – Well, they were the obvious leaders among the twelve and the inner circle that Jesus gave special attention to throughout his ministry.

And He wanted to teach them about facing strong temptation with confidence in God and not in themselves. And then he wanted them to teach the other disciples that lesson. This is basically what Jesus told Peter back in verse 32 – “when you have turned again, strengthen your brothers.”

And this is exactly what Pastor Jody has been preaching about the last several weeks. We are to rely on God's strength in the midst of trials and when we come out of them, we are to help others put their confidence in God and not in themselves.



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God expects believers to encourage and strengthen one another, and that is an essential means through which He builds up his children.

So, Jesus took the disciples for their benefit and not his.

He also wanted to teach them that as important and helpful as the fellowship and support of other believers can be, there are times when your only help for strength to meet your desperate need is direct, intimate communion with God in prayer.

Point 2 – The sorrow and submission of our Savior.

Luke 22:41-44 - ⁴¹ And he withdrew from them about a stone's throw, and knelt down and prayed, ⁴² saying, "Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done." ⁴³ And there appeared to him an angel from heaven, strengthening him. ⁴⁴ And being in agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground.

Matthew tells us that at this point Jesus began to be sorrowful and troubled.

Matthew 26:38 – ³⁸ Then he said to them, "My soul is very sorrowful, even to death; remain here, and watch with me."

The Greek wording here has the idea of being surrounded by sorrow. It expresses a deadly wound of grief as if he said that he was half dead with sorrow.

Epaphroditus' sickness in Philippians 2 where he was near to death is the same word. Jonah 4:9 uses a similar phrase when Jonah said that he was angry, even to death.

Thomas Goodwin said, "The wording indicates a failing, deficiency, and sinking of spirit, such as happens to men in sickness and fainting."

So, Jesus, being in extreme sorrow, withdraws from the three the distance of a stone's throw which would be about 30-50 yards or close to half a football field and he knelt down and prayed to His Father.

Mark tells us that Jesus addressed His Father as "Abba Father" which is a word of endearment that is equivalent to our "Daddy."

But picture this progression of Jesus as he prepares to pray in your mind. He's walking over to the spot sorrowful, perhaps weak in the knees and he then kneels down but then as the intensity increased, He fell, prostrate on His face as Mark tells us.



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Now although Satan's activity isn't mentioned in this event by the gospel writers, his evil presence is fully evidenced by the fact that he entered Judas in verse 3 and that Satan is going to sift Peter in verse 31.

Just like in the wilderness, Satan would come at Jesus in three great waves of temptation, each designed for the single purpose of causing him to avoid the cross.

Jesus anguish was enough to kill him and probably would have if it had not been for the divine preservation of his life by His Father.

Sometimes emotional and mental pain is worse than physical pain. If you are in a good emotional and mental place, you can usually endure great physical pain.

On the other hand, when you are sorrowful, it can sometimes create physical pain as well.

Proverbs 18:14 - A man's spirit will endure sickness, but a crushed spirit who can bear?

When deep discouragement comes on, when you forget everything that would sustain you, and your spirit sinks down, then you can sympathize with Jesus.

And Jesus wasn't just astonished or surprised. His amazement went to horror, like when the hair stands up on the back of your neck and your body shakes.

It's like what Moses experienced when he exceedingly feared and quaked.

Hebrews 12:18-21 - ¹⁸ For you have not come to what may be touched, a blazing fire and darkness and gloom and a tempest ¹⁹ and the sound of a trumpet and a voice whose words made the hearers beg that no further messages be spoken to them. ²⁰ For they could not endure the order that was given, "If even a beast touches the mountain, it shall be stoned." ²¹ Indeed, so terrifying was the sight that Moses said, "I tremble with fear."

David said in Psalm 119:120 "My flesh trembles for fear of you, and I am afraid of your judgments."

Now the question we can ask is what caused Jesus to be so sorrowful in the garden of Gethsemane?

Isaiah prophesied that the Messiah would be a man of sorrows and acquainted with grief. But his sorrow appears to be more than physical pain and more than just reproach.



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Satan's presence may have further intensified his grief. But I don't think Satan was the primary cause of Jesus grief.

Because at the beginning of Jesus' ministry, he had already engaged with Satan in the wilderness and we don't read anything in the Scriptures which would indicate his soul being exceedingly sorrowful.

I believe the primary thing that caused Jesus to be so sorrowful is found in:

Isaiah 53:4-6 – "Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. ⁵ But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. ⁶ All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all."

The Father put Him to grief for us. Jesus had come to the point in time where he had to drink the cup from the Father's hand.

Not from the Jews, not from the traitor Judas, not from the sleeping disciples, not from the devil, but the cup filled by One whom He knew to be His Father, the cup of the wrath of God.

God's wrath and judgment are often pictured in the OT as a cup to be drunk.

Psalm 75:8 - For in the hand of the LORD there is a cup with foaming wine, well mixed, and he pours out from it, and all the wicked of the earth shall drain it down to the dregs.

Jeremiah 25:15-16 ¹⁵ Thus the LORD, the God of Israel, said to me: "Take from my hand this cup of the wine of wrath, and make all the nations to whom I send you drink it. ¹⁶ They shall drink and stagger and be crazed because of the sword that I am sending among them."

Isaiah 51:17 - Wake yourself, wake yourself, stand up, O Jerusalem, you who have drunk from the hand of the LORD the cup of his wrath, who have drunk to the dregs the bowl, the cup of staggering.

The cup symbolized the suffering Jesus would endure on the cross. It was the cup of God's fury vented against all the sins of mankind.



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Jesus even foretold about this cup with James and John and their mother. You remember this story?

Matthew 20:20-23 - ²⁰ Then the mother of the sons of Zebedee came up to him with her sons, and kneeling before him she asked him for something. ²¹ And he said to her, "What do you want?" She said to him, "Say that these two sons of mine are to sit, one at your right hand and one at your left, in your kingdom." ²² Jesus answered, "You do not know what you are asking. Are you able to drink the cup that I am to drink?" They said to him, "We are able." ²³ He said to them, "You will drink my cup, but to sit at my right hand and at my left is not mine to grant, but it is for those for whom it has been prepared by my Father."

The cup Jesus was to drink was a potion more dreadful than reproach. He never turned away from reproach. It was more dreadful than Satan's temptations because he had overcome those.

It was something inconceivably terrible, full of dread which came from the Father's hand.

It was the sin of all who would believe.

2 Corinthians 5:21 – ²¹ For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God."

Jesus was deeply grieved to the point of death because of his having to become sin. Holiness is totally repulsed by sin. This is what caused Jesus such extraordinary depression.

Hebrews 2:9 – ⁹ But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.

Jesus was about to taste death for his people. He was about to bear the curse which was due sinners. He was about to stand in the sinner's place and suffer in the sinner's place.

Jesus' soul was so repulsed at the thought of his sin-bearing, not just because of the physical pain, but because of His taking upon Himself the full magnitude and defilement of all man's iniquity.

His agony over that prospect was beyond description or understanding.



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Think about this for a moment. Imagine Jesus knowing that he was going to be looked upon by God as if He were all the sinners in the world, and as if He had committed all the sin that ever had been committed by His people.

It was all going to be laid on Him and the vengeance due was going to be poured out on Him.

Jesus' mind was fixed on the dreadful nature of sin. He had a view of the wide range of sin and all the pervading evil of sin and a complete sense of the blackness of its darkness.

He saw in the way he was treated what lengths sinners would go and how they would sell their Lord like Judas and seek to destroy him as the Jews did.

The cruel treatment he received showed man's hatred of God and as He saw it, horror took hold of him and His soul was greatly troubled to think that he must bear such an evil and be numbered with the transgressors.

Charles Spurgeon said this - **"That was no trivial suffering which made payment to the justice of God for the sins of men. All hell was condensed into that cup. It was not eternal suffering, but since he was divine, He could in a short time offer to God a vindication of His justice which sinners in hell couldn't have offered had they been left to suffer in their own person forever. Christ was not on the cross yet, however just standing on the shore as He heard the awful surf breaking at His feet, His soul was sore amazed and very heavy. It was the shadow of the coming tempest, it was the prelude of the dread desertion which He had to endure, when He stood where we ought to have stood, and paid to His Father's justice the debt which was due from us. It was this that laid him low."** – Charles Spurgeon

And so, Jesus was filled with horror at the sight of sin which was going to be laid upon Him.

Again, Spurgeon says **"When the time came for Jesus to bear sin, He was absolutely shocked and taken back at the dreadful position of standing in the sinner's place before God.....**

.....of having his holy Father look on Him as the sinner's representative, and of being forsaken by that Father with whom He had lived on terms of peace and delight from all eternity."

When we suffer, often times there is usually some way of escape or some place for hope. We can remind ourselves that things can always be worse.



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But with Jesus, no worse suffering could be imagined. All of God's waves and billows went over Him as it were. They went above him, beneath him, around him.

All was anguish, there wasn't one relief or source of comfort.

Though he didn't die in the garden, he suffered so greatly as if He had died.

Now, in asking if this cup could pass from him, Jesus was asking if avoiding the cross were possible within the Father's redemptive plan and purpose.

The agony of becoming sin was becoming unendurable for the sinless Son of God and He wondered aloud before His Father if there could be another way to deliver men from sin.

This conflict between what Jesus willed and what the Father willed reveals the reality of the amazing fact that Jesus was truly being tempted.

Heb 4:15 - ⁵ For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.

In that deep sorrow Jesus knew His only solace was with his heavenly Father.

Jesus delighted to do the will of His Father, even though it involved obedience to death, even death on a cross.

John 18:11 - ¹¹ So Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup that the Father has given me?"

And so, Jesus resolves to drink the cup in submission to the Father as He prays not my will, but your will be done.

And beloved, that's how we are to pray as well.

1 John 5:14-15 – ¹⁴ And this is the confidence that we have toward him, that if we ask anything according to his will he hears us. ¹⁵ And if we know that he hears us in whatever we ask, we know that we have the requests that we have asked of him.

We ask the Lord to help us to know His will and to do the will of God. In our prayers we ought to say like James 4:15, if the Lord wills, we will live and do this or that.



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The text then says that an angel strengthened Jesus to pray more fervently. An angel is sent from heaven directly from God.

This is one of the things holy angels do. They strengthened Christ.

And remember that angels also ministered to Christ during his temptation in the wilderness.

Matthew 4:11 - ¹¹ Then the devil left him, and behold, angels came and were ministering to him.

And angels also strengthen saints. We read about a similar event in the life of Daniel.

Daniel 10:16-19 - ¹⁶ And behold, one in the likeness of the children of man touched my lips. Then I opened my mouth and spoke. I said to him who stood before me, "O my lord, by reason of the vision pains have come upon me, and I retain no strength. ¹⁷ How can my lord's servant talk with my lord? For now no strength remains in me, and no breath is left in me."¹⁸ Again one having the appearance of a man touched me and strengthened me. ¹⁹ And he said, "O man greatly loved, fear not, peace be with you; be strong and of good courage." And as he spoke to me, I was strengthened and said, "Let my lord speak, for you have strengthened me."

Hebrews 1:14 - ¹⁴ Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?

And we ought to strengthen our brothers and sisters in Christ like Jonathan did with David.

1 Samuel 23:16 - ¹⁶ And Jonathan, Saul's son, rose and went to David at Horesh, and strengthened his hand in God.

Now I want you to understand something that is really important for us to get. I want you to understand that often times God gives strength but does not remove the cup.

This is just like the verse Pastor Jody mentioned a few weeks ago where God told Paul he was not going to remove his thorn in the flesh but that his grace was sufficient for him. And interestingly Paul also prayed 3 times just like his Lord.

So after the angel strengthens Jesus, verse 44 tells us that He was in agony which caused him to pray even more feverently. The Greek word for agony means a conflict, a contest, or a wrestling. Who was he wrestling with? – with Himself.



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In his human nature he fought against thoughts of not being able to bear it. Yet in infinite love he said to himself, bear it. So, there was agony between the attributes of his nature.

Now just the magnitude of Jesus' grief apparently caused Jesus' capillaries (which are tiny blood vessels connecting arteries to veins) to dilate and burst.

As the capillaries burst under the pressure of deep distress and blood escaped through the pores of His skin, it mingled with His sweat.

There is an actual medical term for this called Hematidrosis. And there have actually be a handful of cases where this has happened to people, especially those in battle.

Point 3 – The way to remain triumphant in the time of trial is through persistent, earnest, submissive prayer.

Luke 22:45-46 - ⁴⁵ And when he rose from prayer, he came to the disciples and found them sleeping for sorrow, ⁴⁶ and he said to them, "Why are you sleeping? Rise and pray that you may not enter into temptation."

When Jesus gets up, it's a sign of victory. Jesus has discerned the divine will and has resolved to embrace his divine vocation.

But the apostles are sleeping which is in complete contrast to Jesus.

Jesus went back and forth to Peter, James, and John letting them see His sorrow and appealing to them for sympathy.

Seeing the disciples sleeping must have made his grief and distress even worse.

And so Jesus exhorts them one last time to rise and pray. It's as if Jesus said to the disciples – "Even though you may not be concerned about me, don't fail to think of yourselves because if you do, temptation will immediately swallow you up."

Now just so we're clear, to enter into temptation means to yield to it, you are submitting to it.

And listen - Satan finds tons of opportunities to spread his snares for us. If we aren't alert to the danger, he drowns us in sleep, and if we experience fear and sorrow, which should motivate us to pray, he overwhelms us, so that we fail to pray.



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Now it was probably after midnight and it was natural to be tired at that hour. Jesus and the disciples had a long and eventful day and they had just finished a meal and walked perhaps a mile or so from the upper room to the Mount of Olives.

The fact that Jesus had told the disciples beforehand what was going to happen to both him and them should have motivated and energized them enough to stay awake with Him and pray.

The disciples may have slept more out of frustration, confusion, and depression, rather than apathy.

But Jesus continues to exhort them to pray and his teaching is not condemning, but encouraging. They were overcome with grief in addition to being tired.

The Greek verbs translated "keep watching and praying" are present imperatives, which has the idea of continuous action.

The need for spiritual vigilance is not occasional but constant. Jesus was warning His disciples to be discerning enough to know they were in spiritual warfare and to be prepared by God's strength to resist the adversary.

Peter would go on to learn this lesson and wrote in - *1 Peter 5:8-9 - ⁸ Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. ⁹ Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world.*

In 2 Peter 2:9 he then gave Christians the assurance they would also need – "The Lord knows how to rescue the godly from trials."

Matthew tells us that Jesus told the disciples that the spirit is willing, but the flesh is weak.

Regenerated people, people who have been born again, who truly love God, have a desire for righteousness and they can claim with Paul that they genuinely want to do good.

But they also confess with Paul that they often do not practice in the unredeemed flesh what their regenerated spirits want them to do.

And on the other hand, they sometimes find themselves doing things that, in the inner redeemed person, they do not want to do.



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Romans 7:15-20 - ¹⁵ For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. ¹⁶ Now if I do what I do not want, I agree with the law, that it is good. ¹⁷ So now it is no longer I who do it, but sin that dwells within me. ¹⁸ For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. ¹⁹ For I do not do the good I want, but the evil I do not want is what I keep on doing. ²⁰ Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me.

And like Paul they discover that the principle of evil is present in them that there is a law of sin within their fleshly humanness that wages war against the law of righteousness in their redeemed minds.

Romans 7:21-23 - ²¹ So I find it to be a law that when I want to do right, evil lies close at hand. ²² For I delight in the law of God, in my inner being, ²³ but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members.

And we lament with Paul – “Wretched man that I am! Who will deliver me from this body of death?”

But then we can rejoice with Paul – “Thanks be to God through Jesus Christ our Lord!”

The only source of victory is the power of Jesus Christ.

The disciples found themselves powerless to stay awake, let alone pray for themselves and Jesus, because they did not seek the Father’s help.

Jesus gives His followers a perfect example in his prayers here. Not only do we learn to confront temptation with prayer, but we learn that prayer is not a means of bending God’s will to our own but of submitting our will to His.

True prayer is yielding to what God wants for and of us, regardless of the cost – even if the cost is death. And for some of us, that may happen with the way our society and nation is heading.

In the face of temptation, we need to cry out to the Lord for His strength to resist the impulse to rebel against God’s will.



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James 4:7 – ⁷ Submit yourselves therefore to God. Resist the devil, and he will flee from you.

Temptation that is not resisted in God's power always leads to sin. And sin that is not confessed and cleansed leads to spiritual tragedy.

Listen - The more sincerely we seek to do God's will, the more severely Satan will attempt to lure us from it.

If the very Son of God needed to cry out to His heavenly Father in time of temptation and grief, how much more do we?

Jesus was teaching the disciples and us that spiritual victory goes to those who are alert in prayer and depend on their heavenly Father.

Self-confidence and unpreparedness are the way to certain spiritual defeat.

APPLICATION –

As we close, I want to say a word to those who have never repented and put their trust in Christ alone.

I want you to listen very carefully -

I tell you this with pain in my heart what will happen to you if you reject Christ.

Jesus is a sign and prophecy to you of what will happen if you don't repent and place faith in Christ alone.

With sorrow and remorse for rejecting your only Savior you will be made very heavy. Then the sin you loved will betray you with a kiss like Judas.

You are a sinner, which Jesus never was, yet even to stand in the sinner's place was so dreadful to Him that He was sorrowful even to death.

What will sin one day be to you if you're found guilty at the last day? If we could see the horror of sin like Jesus did, none of us would be satisfied to remain in sin for a single moment.

If we truly saw sin for what it really is, and the wrath of God that is coming and his awful judgments that will destroy sinners, we would weep and wail. Sin must be so awful if it so crushed our Lord.



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And so, may Gethsemane be a warning to you so that you don't perish. Repent of your sins and trust in Jesus' finished work on the cross alone, not by any works, but by faith alone by grace alone, to the glory of God alone.

And I say to you who have trusted in Christ – Beloved - When you go through trials and you have your Gethsemane, imitate Jesus by resorting to prayer. Cry out to your heavenly Father and learn submission to His will.

Are you going through trials that seem unbearable?

1 Corinthians 10:13 - ¹³ No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.

Hebrews 12:4 - ⁴ In your struggle against sin you have not yet resisted to the point of shedding your blood.

Listen - Your temptations and trials are not unbearable compared with the trials that pummeled Jesus.

No trial that ever comes your way was ever a stranger to Jesus. Jesus can sympathize with you in all your sorrows because he has suffered far more than you have ever suffered.

Can we not joyfully endure persecution and trials for His sake? Can we not labor earnestly for Him as He did for us?

Look to Jesus as your familiar friend, your brother born for adversity, and you will have a peace and comfort which will bear you through the darkest of trials.

Love him much who loved you so greatly and spend and be spent for him, Amen?

Prayer